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Foreign Board commits \$760,000 more to Poland

By Bill Webb

BAD HOMBURG, West Germany (BP)—Southern Baptists will provide an additional \$760,000 for Polish food relief during 1982, including \$510,000 for food purchases and \$250,000 for a proposed agricultural development plan to help Poles produce more food for themselves.

John Cheyne, the Foreign Mission Board's consultant for relief ministries, arranged the aid in a meeting Jan. 30 in Bad Homburg, West Germany, with Knud Wumpelmann, general secretary of the European Baptist Federation, and Siegfried Kerstan and Manfred Otto, directors of the German Baptist Union.

The three Baptist groups and the Baptist World Alliance plan to make regular food shipments worth more than \$930,000 to Poland this year.

That total includes \$610,000 from the Southern Baptist board (\$510,000 just committed plus \$100,000 previously committed); \$173,000 from the German Baptist Union; \$87,000 through the European Baptist Federation; and \$60,000 from the Baptist World Alliance.

The Baptist group will send two truckloads of food supplies, worth about \$26,000 a load, to Baptist distribution centers in Poland each month during 1982. In addition, a special shipment will be sent each quarter to a Baptist geriatric home in Bialystok.

The remainder of the \$930,000—nearly \$200,000—will be channeled through the Polish Ecumenical Council, which includes representatives of the Polish Baptist Union and seven other Protestant denominations. That money will buy food for general distribution and for shipment to public institutions such as schools, hospitals and children's homes, as determined by the council.

Details of the proposed \$250,000 agricultural development plan are expected to come from a February meeting of Polish Baptists and John David Hopper, the board's fraternal representative to Baptists in Eastern Europe.

The Foreign Mission Board's previous release of \$265,000 in hunger and relief money for Poland, coupled with

the commitment of an additional \$760,000 for 1982, brings Southern Baptists' total aid to Poland since September 1981 to more than \$1 million.

The European Baptist Federation has sent more than \$174,000 in food and medicines to Poland since Oct. 20.

German Baptists have sent goods worth \$249,000. Local Baptist churches across Europe have collected \$261,000 in goods since May and sent them directly to sister congregations in Poland.

(Webb writes for the FMB.)

Help needed

In the wake of recent heavy flooding and mudslides in California, some persons, especially the elderly, have not yet dug out.

Mississippi Baptists have been asked by the California Baptist Convention to send a special workteam to California to help with the digging out and making repairs.

Paul Harrell, Brotherhood Department director of the Mississippi Baptist Convention Board, is putting the volunteer team together. Edd Brown, Harrell's California counterpart, is making the request.

The volunteers will be flying into San Francisco on Feb. 20 and returning to Mississippi Feb. 27.

Round trip will cost about \$450. California Baptist hosts in Marin County will pay for food and lodging, said Redwood Empire Association director of missions, Bill Ryan. Ryan is Red Cross volunteer coordinator, also.

Harrell said the need is for 12-15 men. Two will need experience driving a tractor with a backhoe and two more need to have experience with heavy equipment with tracks. About four need some carpentry skills and others will serve as laborers. Any with basic electrical skills would be of value.

Some of the volunteers will be working on the associational camp which was damaged and which may not be used this summer if not repaired.



"...You are all one in Christ Jesus."

Observe Race Relations Sunday
February 14, 1982

Sponsored by the Christian Life Commission of the Southern Baptist Convention

Mississippi is a state of human distinctions

By Paul Griffin Jones II, director-elect
Mississippi Christian Action
Commission

As we are going out to witness, to minister, and to train, it is interesting to note the many different persons to whom we are sent. Mississippi is not a monolithic state of little human variety, but a state of many different persons, groups, and nationalities. The 1980 U.S. Census discovered that there were at least fifteen distinct racial and national groups who are a part of the state of Mississippi. These are:

Caucasian	1,615,190
Negro	887,206
American Indian	6,131
Chinese	1,835
Filipino	1,442
Vietnamese	1,281
Asian Indian	1,163
Japanese	687
Korean	576
Hawaiian	330
Guamanian	76
Eskimo	28
Samoan	22
Aleut	21
Other	4,650

It is obvious that there are many persons living in our state who are of races and nationalities which may not have been confronted with the gospel of Jesus Christ. In our midst are persons for whom salvation through

Christ is an unknown reality. Indeed, God has given us a great challenge as we can become missionaries to other persons of other cultures here in our own state.

Few states are so fortunate as to have the opportunity to be able to carry out the command of the Great Commission as our churches preach, teach, and baptize in the name of our Lord Jesus Christ people from around the world. Indeed, we have before us a bold mission opportunity as we see the need of these persons and begin to minister to their spiritual, physical, and cultural needs in the name of Christ.

Orrin Morris of the Southern Baptist Home Mission Board's research division has concluded that "Baptists will totally lose the cities if we don't become sensitive to social and racial trends revealed in the 1980 census data." He concludes that Baptists must be "aggressively starting new churches" among the various ethnic persons who are a part of our nation. Indeed, the field, white unto harvest, awaits the laborers. And we are to be his witnesses and workers in our Jerusalem, Judeas, and Samarias as well as to the uttermost parts of the world.

(February 14 is Race Relations Sunday, a Southern Baptist Convention emphasis.)

MasterLife developer to teach Jackson workshop



Willis

Carlton

Avery T. Willis and Robert L. Carlton will be co-leaders of Mississippi's first MasterLife Workshop to be held March 15-19 at Jackson's Oak Forest Baptist Church.

MasterLife has been described as a sequential, developmental, group dis-

cipling process that enables one to make Christ master and to master life through practicing the basic disciplines of abiding in Christ, living in the word, praying in faith, living in fellowship with believers, and sharing one's faith through ministry and witness.

This program was developed by Willis as a means of multiplying disciples on a mission field. He served as a foreign missionary in Indonesia for fourteen years where he was president of the Indonesian Baptist Theological Seminary.

MasterLife was first field-tested by Willis during a furlough at Eastwood Baptist Church in Tulsa, Oklahoma. Carlton is associate pastor of Monument Heights Baptist Church, (Continued on page 5)

BSSB tells of progress in satellite programming

By Linda Lawson

NASHVILLE, Tenn. (BP)—Trustees of the Baptist Sunday School Board heard a progress report on the board's satellite telecommunications network and approved retaining outside consultants to review decisions on technology and related issues.

The network is expected to be operational early in 1984.

In other actions, trustees approved an average increase in church literature prices of 9.4 percent effective April 1983; elected Alton McEachern, pastor of First Baptist Church, Greensboro, N.C., chairman; and promoted Douglas Anderson to secretary of the family ministry department.

The price increases are due in large part to postal rate hikes for nonprofit mailers enacted by Congress and effective Jan. 10. For 1981-82, board postage costs are expected to increase 57 percent over the budgeted figure of \$965,581, to \$1.5 million.

Board President Grady C. Cothen said the communications network to churches, the Radio and Television Commission network into homes and progress in Bold Thrust cause him to believe "the Southern Baptist Convention is on the verge of the greatest breakthrough in missions in Christian history."

He outlined plans to begin this summer videotaping selected sessions at Ridgecrest Baptist Conference Center for potential use in programming.

He announced that program content will be developed within departments such as Sunday School, church training, church music and church administration, under the overall direction of Morton Rose, vice president for church programs and services.

Program production and distribution of hardware and software have been assigned to the Broadman division, under the direction of Jimmy

Edwards, vice president for publishing and distribution.

In addition to training and resource assistance, Cothen said programming might include a monthly pastors' conference where SBC leaders could share information and answer questions.

He said participation of associations in the network will be the key for getting programming to as many as 20,000 small churches which may lack funds to purchase their own satellite receiving dish and other equipment.

"My concern is that these (small churches) are the people we ought to be able to give the most help to if we can get to them," said Cothen. "I am very much committed to trying to (Continued on page 5)

Senate struggles with school tax exemptions

By Larry Chesser

WASHINGTON (BP)—The problems of tax-exempt status for private schools that discriminate continued to surface as the Senate Finance Committee opened hearings on President Reagan's proposal to bar such exemptions through legislation.

Committee members who expressed unanimous abhorrence of racism recognized the First Amendment religious liberty problems inherent in legislation dealing with the politically sensitive issue. That, plus the view of some members that such legislation is unnecessary, casts doubts about the future of the Reagan bill.

"Despite my conviction that discriminatory schools should be denied

tax-exempt status, we must be careful that our zeal to eradicate racial discrimination does not result in any infringement on religious freedom, an equally strong tenant of American democracy," declared Chairman Robert J. Dole, R-Kan.

Dole said the issue becomes more difficult the more it is examined, and warned that if Congress legislates in this area, it "needs all the guidance it can get concerning how to resolve the conflict between nondiscrimination objectives and First Amendment religious liberties."

The Kansas Republican expressed hope that the Supreme Court would yet rule on the Bob Jones University and Goldsboro Christian Schools cases "so that Congress can benefit from the Court's wisdom on these difficult constitutional issues."

Those separate cases on racial discrimination and its relationship to tax exemption were pending before the high court when the Reagan Administration reversed the 12-year Internal Revenue Service policy of denying exemptions to private schools that racially discriminate and asked that rulings against the schools in the Fourth Circuit Court of Appeals be declared moot. Later, the administration announced it would ask Congress to enact legislation barring exemptions to schools that discriminate on the basis of race.

(Chesser writes for The Baptist Joint Committee.)



Vocational evangelist officers

Myrna Loy Hedgepeth, left, of Jackson is the new president of the Mississippi organization of vocational evangelists. The organization embraces both preaching and music evangelists. Mrs. Hedgepeth was elected during the organization's annual meeting during the Evangelism-Bible Conference in Vicksburg. Danny Lafferty, second from left, of Ocean Springs is vice president; and Gary M. Bowlin, second from right, of Jackson, is secretary-treasurer. At right is James Fancher, pastor of First Baptist Church, Coffeeville, who is pastor-advisor.

Downey is coast dean

James C. Downey, professor of music history and literature at William Carey College, has been named dean of William Carey College on the Coast, according to J. Ralph Noonkester, president of the college.

According to President Noonkester, Downey was chosen for the position because of his background in the arts and the humanities. A major part of the coast campus's expansion program will be in the arts and the humanities, said Noonkester, with classes being added in art, music, sociology, local and national history, and anthropology.

Downey is an internationally recognized musicologist who holds the Ph.D. in American musical studies from Tulane University. His publications on American music have appeared in Grove's "International Dictionary of Music," in "Sense of Place: Mississippi," and in numerous journals in the United States and abroad.

He has also received grants from the National Endowment for the Humanities to study folk practices among black and white rural congregations in the South and among isolated communities in the British Isles.

Since joining the William Carey College faculty in 1966, Downey has served as president of the Mississippi Folklore Society; state coordinator for the Popular Culture Association; and president of the Gulf States Chapter of the American Musicological Society.

A chance to hear and respond

Evangelism leader says SBC "on target"

By Tim Nicholas

Bill Hogue, recently resigned as head of the Evangelism Section of the Home Mission Board, said he believes Southern Baptists are "on target" with Bold Mission Thrust evangelization goals.

Hogue said the HMB was already Eastwood Baptist Church, Tulsa, Okla., commented on BMT, the role of the church, and the self-sufficiency of Southern Baptists in an interview during the Evangelism Bible Conference at First Baptist Church, Vicksburg last week.

Hogue with the HMB was already working on the concept of giving everyone in America the opportunity to respond to the gospel message and to make sure that a congregation is within reach of everyone when the Southern Baptist Convention adopted the Bold Mission Thrust theme in Norfolk.

The SBC adopted the idea on a worldwide basis with a target of the year 2000. "The HMB felt it had to fit



C. B. Hogue

in, but did not accelerate within this country," said Hogue.

"Intentionally, or unintentionally, it slowed down. There were some reasons for that—money was not available and the conditions of the times," said Hogue, hindered the pro-

gram. "But we have been on target. We have not had the (church) starts we wanted, but percentage-wise baptisms are on target."

Hogue said the HMB does not rush into the countryside beginning churches. "We feel like states and associations are where the water hits the wheel," he said. "We give encouragement and resources to do the job." Some states are doing it faster than others, he said. He mentioned some of the newer conventions such as Ohio, the Northern Plains, Alaska, and New England.

Hogue said that although the convention changes themes regularly, the Bold Mission Thrust concept will remain. "It takes a year to say hello to Southern Baptists and another year to get material to them." Just now, he said laymen are telling him, "isn't it exciting about Bold Mission Thrust?"

Hogue said he believes that the evangelization goal has been reached, already "in a greater percent of the country—where they have the gospel

(preached) in some manner of another—through television or in crusades."

"What we said was we want to give everybody a chance to hear and respond to the gospel message," said Hogue.

Hogue, after nearly nine years as SBC evangelism chief, said that from the equipping standpoint he's crystallized his thinking as to what the church is supposed to be and do. He listed four areas the church needs to major on: 1—exalt Jesus as Lord; 2—evangelize the lost; 3—establish the believer; 4—equip the people.

"Once the church becomes alive in the lordship of Jesus, all become more concerned for the world," said Hogue.

In his years as a denominational leader Hogue said he was surprised at the perceived self-sufficiency of Southern Baptists. "You wouldn't believe the flak I received from seminary professors for bringing in (to evangelism meetings) people like Francis Schaeffer or Martin Marty,"

said Hogue. "I never brought in anyone who would destroy the integrity of our doctrine, but to put a fresh world view—a perspective outside SBC involvement."

Hogue continued, "We cannot win this world to the Lord by ourselves. He said Southern Baptists need to 'get over our doctrinal differences and church polity and get on to evangelism that doesn't call for compromise.'"

The church that Hogue has gone to be pastor of has 2,700-3,000 in attendance. There are three Sunday morning worship services and two more at other sites. A bus evangelism program brings in 900 with about 60 percent black.

The church operates a school, Kindergarten-12th grades with 1,000 students. In 1981 the church baptized 293 persons in a year without a pastor.

And in the nearly \$3 million budget, five percent goes to the Cooperative Program and another five percent is split between the Home and Foreign Mission Boards.

Home Missions speakers in associations, Mar. 7-14

Richard Alford	Mrs. E. R. Isbell	Leon Young	Peter Chen	Dolton Haggan	E. R. Isbell	Ray Grissett	Irvin Dawson	Eugene Roberts	Fayiz Sakinini	Richard Pass	Howard Ramsey
Novusbee		Lauderdale		New Choctaw		Lamar		Copiah, Lincoln		Adams, Union	
L. B. Atchison	Joe Johnson	J. C. Renfro	Huey Perry	C. H. Melton	Wendell Belew	Wade Allen	Michael Robertson	Marty Evans	Mrs. John Vandercook	Odis Henderson	Mrs. Duane Highlander
Covington	Jeff Davis	Rankin		Newton		Pontotoc		Quitman		Bolivar	
Maurice Flowers	Don Hammonds	W. E. Greene	Nelson Tilton	Marvin Lee	Jack Redford	Lavon Hatten	Lyden Collings	Horace Glass	Fred Moseley	James Drane	Genus Crenshaw
Jones		Jasper		Pearl River		Sharkey-Issaquena, Warren-Yazoo		George-Greene		Choctaw, Webster	
Levon Moore	Bill Junker	John Paul Jones	William Foster	Reid Hardin, R. L.	speaks at Clarke	Allen Webb	Fred White	Carl Hart, left, will speak at Lee	Jim Newton, right, will speak at Union	Kermit Sharp	Rodney Webb
Attala		Mississippi		Wayne. Grady Crowell, left, directs	Clarke.	Jackson		County. No photo of Marvin Cox		Kemper, Neshoba	
Neil Moore	Bob Stidham	Harry Philipps	Jerry Scruggs	J. W. Brister	John Havlik	Roy Raddin	Jeré Allen	Joel Ray Warren	Woolf	Arthur Leslie	Jerry Graham
Prentiss		Benton, Tippah		Hinds-Madison		Washington		Lebanon		Lafayette, Marshall	
Nolan Houston	Terry Montcrief	Jerry Stevens	William Sumner	L. to R. Jerry Gray	Ervin Brown	Duane Highlander	John Vandercook	B. F. Smith of Perry	Bobby Perry of Gulf Coast	will have as speaker C. B. Hastings.	
Carroll-Montgomery		Winston		speaks at Riverside; Vandercook at Tallahatchie and Northwest.							
Marvin Bibb of Calhoun and Hollis Bryant of Chickasaw will have as speaker Robert Mills.				Holmes Carlisle of Scott and Henry Adams of Leake will have as speaker Mrs. Seay Smith.				Glen Schilling of Simpson and Billy Ballard of Smith will have as speaker Orrin Morris.			
Lester James of Hawamba and Roger Dorsett of Monroe will have as speaker Pat Davis.				Glen Williams of Franklin and Pike will have Walker Knight speak at Pike and Mrs. Hugh Foster speak at Franklin.				George Lee of Lawrence, Marion and Walthall will have Glenn Igleheart and Kenneth Carter.			
Finley Evans of Grenada and Yalobusha will have Wyndell Jones and James Hamblen.				J. C. Mitchell of Clay Lowndes and Oktibbeha will have Ramon Martinez and Nathan Porter.				Dale Cross will speak at Tishomingo and Alcorn.			

Anti-ERA ruling set aside pending high court review

WASHINGTON (BP)—The U.S. Supreme Court has temporarily set aside a Dec. 23 lower court ruling which dealt a sharp blow to proponents of the Equal Rights Amendment (ERA).

In an unusual and unexpected action, the high court stayed the two-pronged ruling by U.S. District Judge Marion Callister in Boise, Idaho, that Congress had acted unconstitutionally when it extended the ratification deadline for ERA and that states do have the constitutional power to rescind ratification.

If upheld, Judge Callister's decision would have the effect of negating the 1978 action of Congress extending the ratification past the original March 22, 1979 deadline and of upholding the actions of five states in rescinding ratification.

However, the Supreme Court ruling is expected to come after the June 30 extended deadline for ratification of the amendment which is currently three states shy of the necessary 38.

In its 1981 annual session in Los Angeles, the Southern Baptist Convention approved a resolution stating "it does not endorse the Equal Rights

Amendment."

That resolution, however, called on all persons "to be sensitive to the contemporary pressures facing women" and urged employers "to seek fairness for women in compensation, advancement and opportunities for improvement."

Acteens Queens' Court

The 1982 Acteens Queens' Court is March 5-7 at Camp Garaywa, Clinton, with the theme "Beautiful Feet." Speakers include Marjorie (Mrs. Earl) Kelly, Ed and Freda Trott, missionaries to Brazil, and Patti (Mrs. Robert) Dent, Mississippi Woman's Missionary Union president. The program begins with registration

at 5 p.m. on Friday and concludes with lunch Sunday.

Acteens and their leaders should bring towels, linens, a long dress for the banquet, Studebaker regalia, Bible, a dress for Sunday worship, and personal articles. Cost is \$22. Registration deadline is Mar. 1. Write D. P. Smith, Woman's Missionary Union, Box 530, Jackson, Miss., 39205.



Evangelism-Bible Conference Impressions

Joe McKeever, pastor at FBC, Columbus, offers these whimsical impressions of the Vicksburg meeting.

Honest and loving . . . to be brothers in Christ

By F. Aubrey Harris
Glen Allan

In the Jan. 14, 1982 issue of *The Baptist Record* appeared an editorial entitled "Does creationism violate student rights?"

I would like to respond to that editorial as a Christian, Southern Baptist (although admittedly unorthodox) who believes that "creation" science and "evolution" science should be synonymous. I find no irreconcilable conflicts in the biblical declaration that "God created the heaven and the earth" and the scientific evidences that an evolutionary process has brought this universe from its primordial state to the present state and in fact is an ongoing process, i.e. creation is occurring today. If the world could not hold all the books required to tell all that Jesus did in his lifetime (John 21:25), then I believe that much more than two chapters of Genesis (56 verses) would be required to give a complete and exact description of how God created this immense universe.

There must be a logical relationship between God's biblical revelation and God's revelation of himself and his work through his creation. Psalms 19:1, "The heavens declare the glory of God; and the firmament showeth his handiwork." Certainly, God did not give one message of creation in scripture and another in the fossil record and other evidences of evolution.

During the Middle Ages the Catholic Church held to the Ptolemaic system of astronomy in which Ptolemy held that the earth was motionless and was covered by a concave dome in which the sun, moon, stars, and planets moved. In the mid 1500's Copernicus proved Ptolemy wrong and published his ideas of the earth hurtling rapidly through space as it revolved around the sun. The writings of Copernicus were placed on the church's Index of prohibited books where it remained for over 200 years. Furthermore, Galileo was imprisoned by the Catholic Church because of his support of the Copernican system. Galileo was forced to write a letter to the Pope denying belief in the Copernican theory. Of course today educated people universally recognize Copernicus as the founder of modern astronomy with his correct view of the earth as a moving planet. No conflict with scripture is now seen to exist on this matter. This single example from history should be sufficient to clearly show how unwise it would be to allow the church to dictate what discoveries of science can or cannot be taught.

I am confident that God does not will his church to be an agent of intellectual restraint on his people. Therefore, a major challenge today to Baptist pastors and leaders is to bring enlightened leadership to an enlightened age. The

current "creation" science versus "evolution" science controversy casts fundamentalists in the same self-serving role as the pre-Renaissance Catholic Church where traditional thought, customs, and ideas were preserved at the expense of curiosity, invention, and learning.

The character of Baptist churches as ambassadors of Christ on earth is tainted by the lack of intellectual and moral integrity by many ministers

Bible teachers will double as worship leaders



McKeever

Tuten



McCall

Lloyd

Pictured are four of eight Bible teachers who will double as worship leaders during Senior Adult Retreats at Gulfshore Baptist Assembly, May 17-21 and May 24-28.

Joe McKeever, pastor of First Church, Columbus, and Joe H. Tuten, pastor of Calvary Church, Jackson, are scheduled for Retreat I, while John G. McCall, pastor of First Church, Vicksburg, and R. Raymond Lloyd, pastor of First Church, Starkville, will appear on the program for Retreat II.

Participants will be given a choice of Bible studies but will be able to hear each of the four Bible study teachers as they lead in the worship services during the evening sessions.

A special doctrinal study will be conducted each week with Billy E. Simmons of New Orleans Seminary leading the first week, and Peter McLeod of First Church, Chattanooga, leading the second.

who ruthlessly attack anyone who disagrees with them on an issue. I have personally listened to many sermons recently in which the theory of evolution was attacked. In no case have statements about the theory been correct. This is not to say that all who disagree with the theory from the pulpit make false statements about the theory of evolution. Neither is it improper to attack a theory with which one disagrees, but it is morally wrong to make false statements about the theory of evolution and its proponents in order to gain support for one's own position. My experience has also been that vehement attacks from the pulpit are not restricted to secular personalities and ideas. Readers probably are familiar with accusations of Dr. Duke McCall of Southern Seminary being a "liberal" and the inaccurate citing of data to imply that a majority of one group of Southern Seminary graduate students were atheists. The unethical aspect of ministries that must attack those with differing views was also dramatically portrayed by the recently reported incident in which a Moral Majority officer called Bishop James Armstrong an anti-Christ and a socialist. Readers also are well acquainted with the character of the recent demonstrations against our Russian Baptist guests.

I realize that my personal experience has provided a necessarily limited scope of observation; but from my perspective, ministries that make harsh and unobjective criticisms of

science in general and the theory of evolution in particular are also quick and harsh, even hateful, in attacks on fellow Christians with whom they disagree. The most absurd controversy in existence today must be this one which exists between the church and "science." Christians who claim faith in an omniscient God feel threatened by facts uncovered by scientific research, facts which are, no doubt, no surprise to God.

In conclusion, I want to emphasize that we do not have to agree on doctrines or other subjects to be brothers in Christ, but we are required to be honest and loving. I John 4:20, "If a man say, I love God, and hateth his brother, he is a liar."

This is the fourth of four articles that will be run concerning the bill on teaching creation science that is now before the Mississippi Legislature. One of the previous articles advocated teaching creationism. One advised against it. This one sees creation and evolution as being synonymous. The fourth was an editorial that expressed the wish that theories of any sort regarding the creation of the universe could be avoided and in addition made an appeal for avoiding the use of the separation of church and state principle to support the teaching of only the theory of evolution.

We will not be able to run any more such lengthy articles on this subject. For a limited period we will accept letters to the editor on the subject, if any one should desire to write one. Letters are limited to 300 words.—Editor.

Seminar speakers address issues in church and state

"The Christian, The Church and Political Involvement" will be the theme of the 1982 Christian Action Commission seminar. The seminar will feature Bob Adams, associate professor of Christian Ethics, Southwestern Seminary, and a former Southern Baptist foreign missionary to Chile; and William Elder, pastor, St. Charles Avenue Baptist Church in New Orleans. It will take place at Woodland Hills Baptist Church, 3327 Old Canton Road, Jackson, on Monday, February 22, from 10 a.m. to 3 p.m.

The seminar is designed to inform pastors, staff members of local churches, and concerned laymen

about the challenges that face the church and the individual and his beliefs. The speakers will address issues in Church and State as well as the implications of the political involvement of church and para-church groups.

J. Clark Hensley, retiring executive director of the Christian Action Commission, will bring the first presentation entitled "Church and State as a Baptist Distinctive." Adams will speak to the topic "Religious Liberty Involvement In Our Nation's Capitol: Some Current Issues" and Elder's subject is "Christian Citizenship Involvement: Power Structures . . . Political Parties."

The afternoon sessions will allow for dialogue with the speakers as "Strategies for Involvement" are discussed. This will allow for interested Baptists to consider appropriate responses to the attack on the historic principle of Separation of Church and State.

There is no cost for the seminar and it is open to everyone. Further information can be received by contacting the Christian Action Commission, Box 530, Jackson, Miss., 39205, (601) 968-3931.

Evangelism meet tapes available

Tapes of the 1982 Evangelism Bible Conference sermons, Bible studies and doctrinal studies are available from the Wayne Long Taping Service, Box 145, Lambert, Miss., 38643. Tapes are \$3.50 each. Sets cost less.

Long also has tapes of the 1981 Mid-South Conference on Spiritual Awakening and of the 1981 Mississippi Evangelism Bible Conference.

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Evangelism-Bible Conference

C. B. Hogue and Ray Robbins chat during a break in the Evangelism-Bible Conference proceedings. Hogue is pastor of Eastwood Baptist Church, Tulsa. Robbins is retired from the New Orleans Seminary faculty and is teaching at Mississippi College. The two were among platform speakers at the Vicksburg conference.



Glen Puckett, center, pastor of East McComb Baptist Church, McComb, "eavesdrops" on a conversation between two program personalities during the Evangelism-Bible Conference at First Baptist Church, Vicksburg. At left is Jess Moody, pastor of First Baptist Church, Van Nuys, Calif., and at right is Harper Shannon, pastor of Huffman Baptist Church, Birmingham, Ala.

Mississippi Baptist Activities

Feb. 14-20 WMU Focus Week (SBC Emphasis)
Feb. 15 Adult 8.5 X '85 Growth Seminar; 38th Avenue Baptist Church, Hattiesburg; 7-9:15 p.m. (SS)
Feb. 16 Adult 8.5 X '85 Growth Seminar; West Laurel Baptist Church, Laurel; 7-9:15 p.m. (SS)

Thursday, February 11, 1982

BAPTIST RECORD PAGE 3

Apartments for rent: at Gulfshore

Gulfshore Baptist Assembly, Pass Christian, has several apartments to rent during the off-season. They are fully furnished, 1,171 square feet, with central heat and air.

They will rent for a minimum of one month, available now through April 30, 1982, and then from Sept. 1, 1982 through April 30, 1983.

Rental fee will be \$250 monthly and includes all utilities except telephone. Interested persons may contact the Gulfshore office at 452-7261.

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- First Baptist Church, Columbia

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MasterLife

Discipleship Training Workshop Oak Forest Baptist Church, Jackson March 15-19, 1982

A registration fee of \$50 is required to cover cost of materials provided for workshop participants. Send check to Kermit S. King, Box 530, Jackson, MS 39205. Workshop begins at 6:45 p.m. Monday and concludes at noon on Friday.

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WMU State Mission Week Of Prayer Offering Reaches \$358,756.38

The gifts to State Missions Week of Prayer (Margaret Lackey) are listed as received from September 1, 1981 through January 31, 1982 with 941 churches participating. At that time total gifts amounted to \$358,756.38.

ADAMS CALVARY 25.00 CLIFF TEMPLE 372.55 CLOVERDALE 111.90 FBC NATCHEZ 218.10 IMMANUEL 782.00 SOUTHERN HILLS 128.00 WASHINGTON 1,903.62 5,531.78	GREENE CEDAR GRV 46.44 FBC LEAKESVILLE 219.00 FBC MCCLAIN 399.81 NEW HOPE 70.00 PINE LEVEL 56.00 SAND HILL 220.00 282.94	W. ELLISVILLE 420.38 WILLOWOOD 1,000.00 512.90 12,108.69	FBC COLUMBUS 2,560.26 MCBEE 150.25 MT VERNON 84.58 MT ZION 500.21 NEW SALEM 347.00 SOUTHSIDE 6,647.44	GRACE MEN 172.67 JUNIOR GRV 329.00 NEW PALESTINE 545.00 OLIVE 125.00 PARKVIEW CHAPEL 10.00 PINE GRV 230.00 ROSE LAND PK 503.75 SPRING HILL 250.00 UNION 553.75 W. POPLARVILLE 30.00 5,437.82	FAIRVIEW 137.00 FBC INDIANOLA 508.70 FBC INVERNESS 55.00 LINN 160.00 MORRHEAD 195.50 ROME 65.00 ROUNDABOUT 125.00 RUEVILLE 400.00 SEC INDIANOLA 25.00 SUNFLOWER 50.00 W DREW 3,654.04														
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358,756.38

Gulfshore needs summer staffers

Gulfshore Baptist Assembly is accepting applications for employment on the 1982 summer staff, according to Frank Simmons, assembly manager.

College age applicants who are interested are encouraged to consider this avenue of ministry and service. The assembly begins its summer program on May 15, 1982, and continues through August 21, 1982.

Available positions include food services, Red Cross trained lifeguards, housekeeping, registration and office, first aid, and grounds and maintenance.

The assembly provides an interesting program of activities for the staff,

and they have the opportunity for service as well as personal spiritual growth and development.

Information may be obtained by writing to Summer Employment, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571.

Manila, Philippines—More than 600 Baptist women met Dec. 18 in Manila, Philippines, to pray for the Partnership Crusade planned for Feb. 21-28. The women, who represented most of the churches participating in the evangelistic crusade, hope to launch a united prayer effort among themselves in preparation for the crusade.

Proposed bill would support woodcutter justice

A press conference was held last week to support proposed legislation in Mississippi House to regulate the measurement and receiving of pulpwood offered for sale.

House Bill No. 349 would establish a Mississippi Fair Pulpwood Scaling and Practices Act. Supporters of the measure include Catholic Bishop Joseph Brunini, United Methodist Bishop C. P. Minnick, Jr., and Baptist layman Edward N. Akin.

The press conference was called by the Mississippi Clergy and Lay Committee for Woodcutter Justice.

Wester announces retirement

Brooks Wester, pastor of First Baptist Church, Hattiesburg, Miss., first announced on Sunday, Jan. 31, that he plans to retire, effective in September of this year.

Wester was president of the Mississippi Baptist Convention, 1980-81. Born in Texas, he was graduated from Baylor University and Southern Seminary. He moved to Hattiesburg from the pastorate of Park Place Baptist Church, Houston, Tex., prior to that he was pastor for five

years at First Baptist Church, Brookhaven, Miss. His denominational service has included time as a trustee of the Mississippi Baptist Foundation, and membership on the Executive Committee, SBC, which he served as chairman. Wester and his wife Margaret have two sons.

Wester, in the ministry since 1937, announced his retirement on the Sunday after his 65th birthday, which was Jan. 27. He said he would like to continue to serve through the first Sunday of September, 1982, because that would complete his 15th year as pastor of First, Hattiesburg. Also the church's new building is to be completed and occupied in August.

Crossgates will show films by family psychologist

Crossgates Baptist Church, Brandon will be showing a series of films by James Dobson, a family psychologist, beginning Feb. 7 and running for seven weeks. The films will be shown in the church sanctuary and will begin at 6 p.m. There will be no charge; the public is invited.

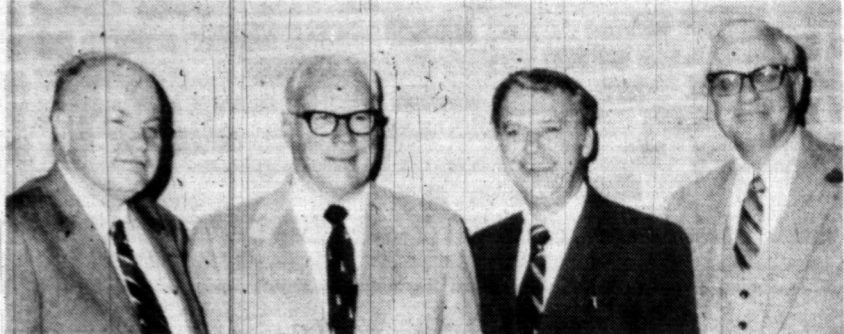
"Dobson has written many books on the family. These films will be beneficial to all ages," a member said.

The church is located one block from Crossgates Village Shopping Center on the corner of Woodgate Drive and Crossroads Road.

Just for the Record



H. E. REID, Monticello, was recently honored by Bethel Baptist Church, Monticello, for his 45 years of service as church treasurer. He was elected treasurer of Bethel in 1937 and has been serving in that capacity since. He was presented a plaque expressing love and appreciation of the church members for him. Reid, center, is shown with his wife and pastor, Archie Herrin.



MISSISSIPPI COLLEGE BOARD OF TRUSTEES SECRETARY W. D. LOFTON, JR. (left), Brookhaven and vice president DAVID R. GRANT (right), Jackson, welcome new Board members J. W. FAGAN (2nd from left), Laurel, and HARRY E. VICKERY (2nd from right), Greenville. Fagan is serving his first term on the Board of Trustees; Vickery served previously. Both Fagan and Vickery are active in their respective churches, First Baptist of Laurel and First Baptist Church of Greenville.



THE JONES COUNTY JUNIOR COLLEGE BSU had a Christmas party for several children from the area elementary school. The children were treated to a shopping trip for new clothes; lunch at McDonalds; and a party and "visit from Santa Claus." Missions chairman Terri James and BSU director John Sumner, Jr. are pictured with the children. The BSU executive council was installed during a banquet in December. Pam Davis, noonday chairman; Debra Butler, vice-president; Christy Holloman, missions chairman; Sandra King, secretary; Nancy Catlett, puppet chairman; Freda McCarty, social chairman; Dale Hensarling, evangelism chairman; Rickey Forrester, intramural chairman; Marshall Adcock, morning watch chairman; Daniel Hathorne, president.



THE CHILDREN'S CHOIR OF SUNFLOWER BAPTIST CHURCH sang Christmas carols all over their community in December, from the top of a trailer load of hay. Sunflower Church gave \$1,000 to the Lottie Moon Christmas Offering, its largest contribution ever to that offering.



MOUNT MORIAH BAPTIST CHURCH, BOGUE CHITTO, passed its Lottie Moon Offering Goal of \$4,600.00. The WMU in November challenged the church to reach this goal, and the pastor, Ronny Robinson, suggested that the members try to reach it during the Week of Prayer. By Sunday night, Dec. 6, a total of \$5,680.50 had been given. "We have found that God always blesses in direct proportion to the manner in which we sacrificially give," said the pastor. "In the past five years we have seen our goal climb from \$1,000 to \$4,600. Our blessings have gained in direct proportion. In 1976 we were averaging 90 in the Sunday School and now we are averaging 155. We were led by God to give in such a manner that we led the Lincoln Association in per capita giving."

Robinson is a bi-vocational pastor, who is also field supervisor with the Mississippi Department of Corrections. Pictured: l to r, are Mrs. Gladys Crow, Mrs. Wilma Swinney, Mrs. Pauline Burns, Mrs. Elsie Hart, and Mrs. Katie Nell Smith.

Kiemel to speak at "Jubilation"

Christian author and lecturer Ann Kiemel is featured speaker at Jubilation, a "celebration for junior high and senior high young people," according to sponsors, the Baptist Student Union at Blue Mountain College.

Jubilation is set for Mar. 5, at 6:30 p.m., on the campus of Blue Mountain College. The program includes a rally with Ann Kiemel, a concert by the Second Century, a BMC music group, and a choice of two seminars.

Topics and leaders for the seminars are "Peer Pressure: How to Survive," led by Jack Bennett, pastor Glendale Baptist Church, Corinth; "The Christian in Athletics," led by Kent Austin and Benton Reed, quarterback and defensive end for the University of Mississippi football team; "A Christian Perspective on Today's Music World," led by Johnny Jackson, associate pastor of Ridgecrest Baptist Church and

program director for WMQM radio station in Memphis;

"Clowning: A Creative Ministry," led by Jan Cossitt, director of activities, Morrison Heights Baptist Church, Clinton; "Christian Dating—for Junior High Young People," led by Ricky and Luann Ford, he is women's basketball coach at Northeast Mississippi Junior College, she is a high school teacher and minister of music and youth at Springdale Baptist Church, Ripley;

"Christian Dating—for Senior High Young People," led by Paul Lee, minister of youth at Calvary Baptist Church, Tupelo; "Making Decisions about your Future," led by Tom Ozburn, pastor, Calvary Baptist Church, Belmont;

"Meaningful Prayer and Bible Study," led by James Travis, professor of Bible at BMC; "How to Share

A series of Death Awareness Seminars are to be held in Mississippi. The seminars are aimed at providing a setting in which feelings and attitudes concerning death and grief may be explored and information helpful in grief ministry shared, according to the seminar leader, Bill Lampkin, a United Methodist minister.

Lampkin's address is Box 162, Macon, MS 39341. He can supply needed information.

First Baptist Church, Tutwiler had as its goal for the Lottie Moon Christmas Offering for Foreign Missions the amount of \$3,100, the largest in the church's history. That goal was reached and passed on a recent Sunday, when a total of \$3,250 had been given. S. M. Henriques, Jr., is pastor.



FIRST CHURCH, GULFPORT proclaimed Jan. 3 as Jimmy Cutrell Appreciation Day to commemorate his tenth year of service there as minister of music.

Jimmy, at right above, his wife, Marilyn, and daughter, Kel Lee were brought before the church as the time of recognition began. Jim Montgomery, shown at left, chairman of deacons, was Master of Ceremonies. Special guests were Cutrell's parents, Mr. and Mrs. Clarence Cutrell, and his sister, Mrs. Jan King. Cutrell and his son sang a duet, accompanied by Mrs. King. A proclamation for the day was read by George Cain, Chairman of the Music Committee.

To show their love and gratitude, the church presented Cutrell with the keys to a new car. "A collection of letters from his colleagues, friends, and members of the church are being prepared in a book to present him," said Cain. "Anyone interested in sending a letter of congratulations can mail it to First Baptist Church, PO Drawer 70, Gulfport, MS 39501."



THE NORTH OXFORD BAPTIST CHURCH on Jan. 17 honored its new pastor, Lloyd R. Humphrey, and his family with a reception and an "Old-Fashioned Pounding." Johnny Flynn (right), chairman of deacons, is presenting Humphrey (left) with a bag of sugar, one of the many gifts of food received at the pounding.

BSSB tells progress of satellite . . .

(Continued from page 1)

make it available to as many people as have need for it or want to use it."

While initial programming will be produced through local production companies, the Radio and Television Commission and other groups, Cothen said the board may eventually need its own production facilities.

Noting that the board is "alive and well," Cothen said two priorities of the remainder of his tenure will be trying to establish a dynamic and growing concept of the board's ministry in the name of Jesus Christ and to saturate the Southern Baptist mind with the true mission of the churches.

Trustees also appropriated up to \$550,000 to update the Glorieta waste water treatment plant or to build a new plant if determined to be more feasible.

John Daley, pastor of Brook Hollow Baptist Church, Nashville was elected trustee vice-chairman and chairman of the executive committee. Sidney Waits, pastor of Hickory Hills Baptist Church, Memphis, was elected secretary.

(Linda Lawson writes for the Sunday School Board.)

your Faith," led by Ed Knox, pastor of South Corinth Baptist Church;

A special session for adult sponsors and youth directors will be on "Ideas for Youth Ministry," led by Jerry Pounds, minister of youth at Broadmoor Baptist Church, Jackson.

Registration for Jubilation begins at 5:30 that afternoon of Mar. 5. The program begins at 6 with the Second Century group and the program concludes at 10:15 that evening.

No tickets will be sold in advance. Individuals will pay \$1.50 at time of registration, according to Susan Puckett, BSU director at BMC.

Staff Changes



The Brays

Ashland Baptist Church has a new pastor, Phillip Bray. He, his wife Sandy, and their 8-year-old son, John Phillip came from Kilmichael Baptist Church.

Bray is a graduate of University of Mississippi, and of Southwestern Baptist Theological Seminary. His wife, a graduate of MUW, Columbus, is an artist.

Poplar Springs Church, Newton County, has called Willie C. Brown as pastor. He had been serving as pastor at McCurdy Church, Chickasaw County, for three years. He is enrolled in Clarke College where he plans to complete his college education (since Clarke will offer courses on the junior and senior level from Mississippi College.)

Frank Calloway has resigned as minister of music and youth at First Baptist, Richton, to accept a similar position at First Baptist Church, Demopolis, Ala.

David W. Allen is new associate pastor and minister of youth at 2nd Baptist Church, Indianola. Billy Beckett is pastor.

Allen began work Jan. 14, coming from First Baptist Church, Edgewood, Tex., where he was youth minister. He is a graduate of Blue Mountain College and earned the master of divinity degree from Southwestern Seminary. His parents live in Louisville, Miss.

Bob Watkins, new pastor at Longview Church, Pontotoc County, has moved to the church field, and was honored with a supper recently.

Bill Patton has accepted the pastorate of the Avera Baptist Church, Green County. He goes from Pine Grove Baptist Church, Bay Minette, Ala. Patton, a native of Meridian, is a graduate of Clarke College and New Orleans Seminary. He is married to the former Linda Gibson of Meridian and they have three daughters: Dawn, 17, Billie, 15 and Deena, 10. The Pattons are living in Lucedale.

Patton

Luther Newell of Florence has been called as pastor and Allen Black of Jackson as youth and music director at Pinecrest Baptist Church, Star.

Wake Forest Church, Oktibbeha Association, has called M. H. Waltmon as pastor. Waltmon goes there from Riverside Church, Wayne, County.

North Oxford Baptist Church, Oxford, has called Lloyd R. Humphrey as pastor. Humphrey goes from the Hickory Ridge Baptist Church, Memphis, Tenn., where he had served as pastor since 1976. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological

Humphrey Seminary. Currently he is a candidate for the Doctor of Ministry degree from Southwestern.

He and his wife Patsy, and daughters Angela, 4, and Laura Ann, 1, are already on the field.

Billy McDaniel has accepted the pastorates of Courtland and Curtis-Union Churches, Panola County.

MasterLife . . .

(Continued from page 1)

Richmond, Virginia.

Several Mississippians who have completed workshops in other locations or who have experienced MasterLife courses in their church will be serving as facilitators.

The MasterLife Workshop is being coordinated through the Church Training Department, Box 530, Jackson, Miss., 39205. Information concerning the workshop or MasterLife program and materials may be secured by contacting the department office.

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Some kids would rather die than bring home grades like these.

In the next hour, 57 American kids will try to kill themselves. Many over problems that may seem small to adults. But to children, even little things can be matters of life and death.

Grades that weren't quite high enough. A broken date. A game that wasn't won. One more reason for feeling they've failed to measure up. To others' expectations. Or their own.

Suicide is the second leading cause of death among young people. But it's preventable. If only someone recognizes the danger signals in time.

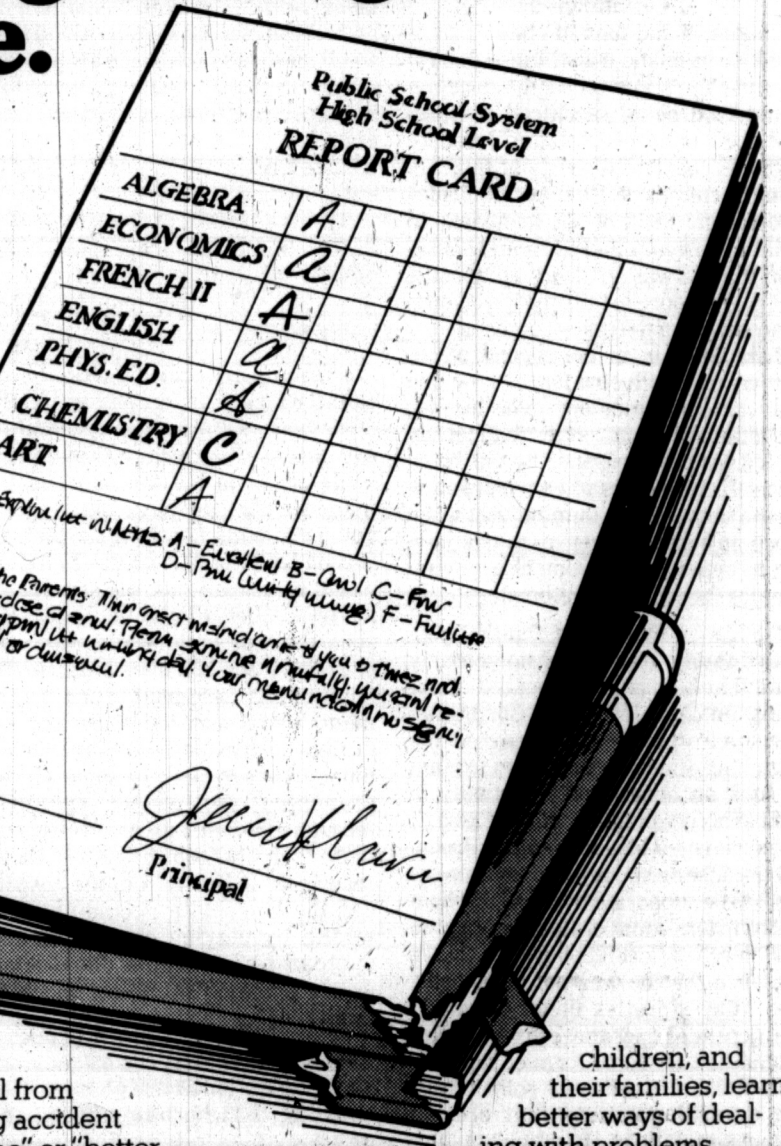
Sudden changes in eating and sleeping habits. Withdrawal from friends and activities. Becoming accident prone. Talking about being "gone" or "better off dead." The most dangerous sign of all is making final arrangements—giving away favorite records, books or other treasured possessions.

And don't think kids who talk about suicide won't try it. They will.

As a parent, the most important thing you can do is show you care.

Ask your children about their feelings. And listen to what they have to say. Without making judgments.

If you're concerned about self destructive behavior, call your local suicide prevention, mental health or crisis center. Professional counseling can help suicidal



children, and their families, learn better ways of dealing with problems. One of the tragedies of youth suicide is that children just don't always understand. That problems are temporary. And death is permanent. They're not experienced enough to realize their options. So some of them choose the way that should not be an option at all. And some of them don't live to regret it.

LIBERTY NATIONAL

LIFE INSURANCE COMPANY BIRMINGHAM, ALABAMA

For a free brochure on youth suicide and what you can do to prevent it, write Liberty National, Advertising Dept. RP, P.O. Box 2612, Birmingham, Alabama 35202.

Bible Book Series

The King confronts his enemies

By Howard E. Spell, Clinton
Matthew 21:23-23:39

There is so very much material in this one lesson that one can easily despair of trying to present it adequately. Our unit for February has to do with the kingdom's triumph, but before the King can triumph he must face the enemy. Some of these confrontations follow.

I. Confronting the chief priests and elders (21:23-22:14)

Jesus had acted with authority when he had chased from the temple the money changers and those who were selling sacrificial animals. Thus on Tuesday morning when he came into the temple the chief priests and the elders asked who had given him the authority to do such things. It is almost as though Jesus had said, "If you show me you know how to recognize authority, I shall tell you."

They were afraid to answer his question about the baptism of John, knowing that if they said it was from heaven, he could ask why they did not accept it. If they said it was from men, they would suffer the ill will of the people for they held John in very high esteem. Thus they took refuge behind ignorance by saying they did not know. Jesus then said, "Neither will I tell you by what authority I do these things" (21:27 NASV).

The Parable of the Two Sons showed his attackers that they were like the son who had told his father he would work in the vineyard but did not do so. They, the chief priests and elders, had said they would work in God's vineyard; but they did not do so, and publicans and sinners (who had not promised to work) were actually doing the work of the Father.

Another word picture Jesus painted in the Parable of the Landowner. In all probability his attackers did not realize they were condemning themselves when they made the reply they did in verse 41. When they did realize Jesus was painting a picture of them, they wanted to seize him but they were afraid of the people because Jesus was very popular with them. The Parable of the Marriage Feast simply added a few touches to the picture already painted.

II. Confronting the Pharisees and Herodians (22:15-22)

Following a consultation, the Pharisees combined forces with the Herodians seeking to entrap Jesus. Normally these two groups in violent disagreement because the Herodians were loyal to the family of Herod, and

the Pharisees wanted Jews only as rulers. The father of Herod the Great was an Idumean.

The question of paying tribute to Caesar is a very familiar one. They felt that an affirmative answer would arouse hostility in the people and a negative reply would have been grounds for accusing him of treason against the Roman government. Jesus very wisely showed them that they had obligations both to the civil government and to God as well. Life cannot be compartmentalized into that which is secular and that which is sacred. The kingdom man has obligations in both realms.

III. Confronting the Sadducees (22:23-33)

In all probability the Sadducees felt somewhat elated over the failure of the Pharisee to entrap Jesus into a bad response. Since the Sadducees did not believe in the resurrection, the question they asked him about whose wife a woman would be (in the resurrection) who had been married to seven men was likely one they had used on other occasions to silence people who claimed to believe in a resurrection.

Although he did not say it in plain words, Jesus told them that their trouble was that they were unwilling to accept that which seemed to contradict reason. Many times we raise questions that we ourselves cannot answer and assume that since we cannot answer them no one else can.

IV. Confronting the Pharasaic lawyer (22:34-40)

The question of the Pharasaic lawyer will be better understood if we consider briefly the attitude of the Pharisees. Since they held there were more than 600 commands in the law, they divided them into different categories. Some could be violated with little impunity while others carried great condemnation. We need not be surprised at this because modern man tends to do the same. Ask a dozen people to name the five or six worst sins they think a person can commit and their answers will not agree. One should keep in mind that Jesus did not put sins in any category (other than the sin against the Holy Spirit). But we tend to want to live by certain rules or regulations, and there are times when we seem to want to do as little as we can and still "get by."

Jesus tried to show them that love and not law must guide all of our attitudes toward God and our fellow-beings. Love does not require guidelines in our dealings with others.

V. A rebuke of hypocrisy and a lament over Jerusalem (23:1-39)

Jesus spent little time during his earthly ministry criticizing others, but here in a long chapter he pronounces a long series of woes with the majority directed against the scribes and Pharisees. We would do well to read these verses carefully and see how many of these criticisms could be leveled at us. Despite his denunciations Jesus still loved his people, and that love brought forth the lament over Jerusalem. He was then and still is concerned over the failure of his people.

22 women attend seminar at seminary

Twenty-two women attended the annual January Women's Leadership Seminar held January 26-28 at the Mississippi Baptist Seminary in Jackson. Mrs. Margaret T. Perkins, a national consultant on women's missions and leadership training, conducted the Seminar.

Theme for the three-night seminar was "The Biblical Basis for Missions," which was also the title of the book studied during the seminar. Following the book (written by Avery Willis, Jr.), Mrs. Perkins stressed the importance of each person in accomplishing God's mission for mankind.

Certificates of Recognition were awarded to Seminar participants on the last night. Richard Brogan, president of the Mississippi Baptist Seminary, was assisted by Mrs. Perkins in presenting the certificates.

Seminar participants were: Mrs. Laura Armstrong, Mrs. Loraine Billew, Mrs. Lessie Brisco, Mrs. Fannie Mae Collier, Mrs. Mattie Collins, Mrs. Magdalene Davis, Mrs. Luereatha Fleming, Mrs. Antonia Fortner, Mrs. Lynell Hall, Mrs. Laura Jackson, Mrs. Mary Jane Jones, Mrs. Ivy Lovelady, Mrs. Jessie Myles, Mrs. Lottie Potter, Mrs. Eva Mae Smith, Mrs. Lottie D. Smith, Mrs. Bettye Spencer, Mrs. Glenna Stamps, Mrs. Amanda Turner, Mrs. Alberta Walker, and Mrs. Nina Williams, Miss Waudine Storey, state WMU consultant, was also in attendance.

Let us have faith that right makes light, and in that faith let us, to the end, dare to do our duty as we understand it. — Abraham Lincoln

Stranger to Southern Baptists, now ready for mission field

KANSAS CITY, Mo. (BP)—Sandra Achenbach had never met a Southern Baptist until she was graduated from college. Her mental image of one grew from Mark Twain.

So she is a bit surprised to find herself a student and Southern Baptist foreign mission candidate at Midwestern Baptist Theological Seminary.

When Achenbach, from Elizabethtown, Pa., finished college, she said she felt she'd had a good life and that God had been very good to her. "I want to do something for someone else," she said.

Not willing to make a lifetime commitment, she discounted the small mission program of the Church of God, the faith in which she was reared, and chose instead the short-term Mennonite mission program that recruited Christians to teach in foreign schools.

The Mennonites originally sent her to a Catholic school in Nigeria, but when she arrived, she was placed in the Baptist High School, Jos. That's how a Church of God woman, sent by the Mennonites, began teaching in a Baptist school.

Achenbach returned to the states after four years. "When I got home I did not like it. People were so unhappy here with so much. Working for money did not seem to make one happy."

The vice principal at Jos asked Achenbach to return to the Nigerian school and suggested she join the Baptist church. She accepted the two-year assignment, but ignored the suggestion.

"As soon as I got there, I knew God wanted me to make this a lifetime commitment," she says.

However, she was still reluctant to join the Baptist church. "I felt like God was asking me to cast aside everything I grew up with. Finally, I knew there was just no other way to find any peace."

After talking to Foreign Mission-

Board area director John Mills, Achenbach was content in her decision to change denominations. At his suggestion, she enrolled at Midwestern, preparing for a lifetime commitment in foreign missions.

"I have even reached the point that if something happens and I cannot go back to Nigeria, I know I am doing what God wants."



Midwestern Seminary student Sandra Achenbach, left, teaches her roommate Selma Talbert, to play the Nigerian game, "Ayo." Achenbach was sent by the Mennonites to teach at the Baptist High School, Jos, Nigeria, for six years and hopes to return to that country as a Southern Baptist missionary upon completion of her education.

Devotional Memories

By Jerry W. Mixon, pastor, Goss Church

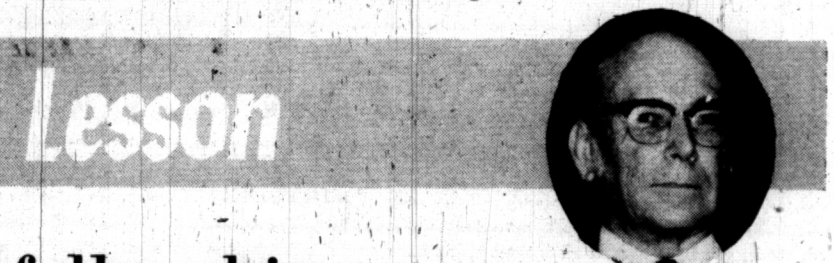
The principal was standing before the school assembly. He began his introduction and I remember . . . now I had made my way down the hall of Petal High. This was the day we were to receive our class rings. My family had not been able to purchase my ring, but I went too. When they turned to enter the large room I made my way to the exit. I stood near a pile of trash. Then someone put his hand on my shoulder. Turning I faced our football coach. "Mick," he said, "all the teachers got together and want to give you something." Then he opened his hand. The sun reflected from the silver stone mounted on a gold ring. Then reaching into his pocket he handed me a note. "These are the names of the people who donated money to purchase the ring."

I examined each name. I knew one name that surely would not be there. I read Mrs. Roberts, Mrs. Hinton, Coach Mack and his wife and others. Then . . . Miss Cameron . . . Why would she do this? I thought she hated me. She gave the most homework, the longest test, and called me by my last name.

Each donation was a \$1.00, all but Miss Cameron, that is. She had given \$2.00. This was to be a long remembered moment in my life. I learned that day that the one I thought hated me the most was the one who had given the most for me.

I delivered my speech. Everyone was attentive. My message seemed to be reaching them. It had only been ten years since I had sat in this assembly. I, like them, had listened to talks and sermons which did not interest me much. The next day the paper said I discussed everything from hippies and student rebellion to student-parent relations and love.

There were no public professions of faith. No one came forward on rededication. Nevertheless, as I tripped the signal light beneath the steering wheel and waved to a group of teenagers, I felt like God might have touched the life of some of them . . . I knew he had touched mine again.



Mixon

Life and Work Lesson

Relinquishing rights in order to minister

By James L. Travis
Pastoral Services
University Medical Center, Jackson
1 Corinthians 9

Chapter 9 and part of chapter 10 in First Corinthians constitute a digression in Paul's answer to the question about food being sacrificed to idols. Yet the theme of Christian freedom remains constant throughout this section. In chapter 9, Paul accomplishes two things. First of all, he speaks to what apparently had been an accusation that he was not truly an apostle, but his response to that charge is more than simply a defense of himself.

This defense, in the second place, serves as an illustration of how one may exercise mastery over his/her Christian freedom, rather than letting their lives be imprisoned by this liberation. If this seems to be a contradiction in terms, keep in mind that when freedom becomes license (that is, having no regard for anyone else) then it creates its own form of bondage.

9:1-12a—A Defense of Paul's Apostolic Status: Paul does not clearly state that he has been accused of not being an apostle by the Corinthian Christians, but his statements at the beginning of this section seem to point to such an accusation, especially in light of his use of the term, "defense," as he clarifies his own status. Probably because he had refused to claim his right to be supported by those to whom he ministers some of the members of the church at Corinth pointed to this as evidence that he was not an apostle. The other apostles understandably had depended upon those to whom they ministered for some form of support.

Paul is direct and to the point in raising several questions that are not meant simply to be rhetorical, but are intended to provoke his readers into a clearer understanding of his place in the ministry. In fact, he appeals to the Corinthian church and the results of his apostolic labors there as a "seal" (legal evidence) of his own apostolic standing. Paul goes on to point out that as the other apostles he has a right to support (food and drink) and also the right to be accompanied on his journeys by "a believing wife." That Paul has just written that he much prefers to remain single does not offset the fact that it would be his right to be married and to be accompanied by his wife if he so chose.

He goes further and claims three analogies to continue making his

point. Soldiers are supported by those for whom they provide defense, a farmer partakes of the fruits of his labor, and a shepherd benefits from his work in tending the sheep. Further, Paul cites a Deuteronomic passage which originally had reference to a humane treatment of domesticated animals. He allegorizes this, however, to have it apply to those who are working in ministry.

As he was skilled in doing, Paul here drives home his argument that if others had the right of support from the ones to whom they ministered, certainly he did also.

9:12b-18—Relinquishing Rights for a Greater Cause: In this passage we see something of the humanness and the greatness of Paul as he continues to be confessional in his treatment of this issue. He makes it clear that he chose not to claim his rights for support. His reason for doing this was so that there would be no cause for the gospel to be hindered, such as might happen if persons thought that he did this work primarily for his own benefit. The truth in this statement is one that remains a vital issue today, particularly in light of the incredible amounts of money that are made by some who are preaching the gospel primarily through electronic means. To be sure, those "who preach the gospel should receive their living from the gospel," but the inordinate accumulation of wealth by playing on the religious sympathies of people does indeed create a major stumbling block for many.

Paul's humanness and extreme sensitivity come out in this passage. He is boasting that he had refused that which was rightfully his. In this he was coming close to some of the "liberated Christians" who were so proud of their free status. Yet Paul points out that he cannot really take credit for all this, because he is operating under a compelling need to preach the gospel. For Paul life primarily amounted to following what he saw to be his own destiny in sharing with others, free of charge, the good news that God's love and mercy is available to all. That was his reward, namely, to share the gospel in such a way that other people could avail themselves of it.

Paul's greatness is, in fact, that he voluntarily relinquishes certain rights for this greater cause of sharing the gospel with other persons. This cer-

tainly contains a lesson for us in many walks of life. I'm thinking especially of the marriage relationship in which each spouse has certain basic rights of integrity and dignity and freedom. And yet it is imperative, for the marriage relationship not only to survive but to grow, that each spouse at some time or other, voluntarily relinquish those rights.

I am not suggesting that they do this under necessity for this would nullify the entire process. There come times in marital impasses when a decision on the part of one spouse not to have to defend himself/herself (that is, not to have to "stick up for his/her rights") becomes the moving force to open up the relationship for creative communication and resolution of the conflict. This must be a mutual process and not one in which it is only one spouse who does the relinquishing.

9:19-23—Compromise or Openness?

In this section Paul at length describes his method for attempting to communicate the gospel. He sums it up by stating that he becomes "all things to all men so that by all possible means (he) might save some." Some persons have wondered if this stance on the part of Paul left itself so open for compromise that his own integrity might be weakened. They have cited his sermon in the marketplace at Athens (Acts 17) as one indication of this. I think, however, in light of all else that Paul has written about himself and his approach to life and ministry that this should be viewed more as openness than compromise. That is, his intention to share the gospel is so focused and committed that he then lives out of an openness to all persons. This means that he is willing to listen to them, to understand what they struggle with, to start where they are.

This is such a critical truth for those of us in this modern world who relate to other people for whom life and religion is experienced differently from us. Evangelism can only be truly effective if in the process of sharing our faith we undergo the risk and the discipline of starting wherever the other person is, without the prerequisite of other individuals believing exactly as we do.

Indeed, this is not a compromise of our convictions so much as it is following the leadership of our Lord who himself always began where people were without insisting that they measure up to certain standards before he could share God's love with them.

Uniform Lesson

Jesus enables fellowship

By Louie Farmer, Jr., Hattiesburg
John 15:1-11

If Jesus had driven the busy interstate highways of 1982 his illustrations would have been about video games, computers, satellites, and space shuttles. Instead he walked the dusty roads of the Holy Land and his illustrations were about sheep, grape vines, olive trees, and seeds. His knowledge of these basic things of his time is thorough and intimate. If you know about them in our time you cannot help appreciating his illustrations.

Today Jesus teaches us truths using a grape vine. As Jesus walked through the countryside he had adequate opportunity to observe the work of the vine dresser and to watch the growth and habits of the grape vines. Vineyards were very common and, in fact, one of the symbols for Israel was the vine. It was even on some of the coins of the realm.

Jesus' metaphor of the grape vine is a powerful illustration of the Christian's relationship with Jesus. In order not to do injustice to the interpretation of it we need to observe a caution of J. W. Shepherd from *The Christ of the Gospels*, page 553. Shepherd warns, "A parable is difficult to interpret unless one remembers that there is only one main point of illustration, and the allegorical interpretation of details in support of favorite ecclesiastical theories must be excluded. The main point of illustration in this parable is the necessity of vital union between Christ and the disciple looking to fruit-bearing, which is the principal means to the glory of God—the main issue of life."

In the light of Shepherd's warning, let us explore Jesus' illustration of the vine.

The Father and Christ (John 15:1-2)

John records in the 13th chapter of his gospel the story of the last supper during which Jesus washed the feet of his disciples and foretold his death. Jesus promised to send the Holy Spirit to be with them. At the end of the fourteenth chapter Jesus said, "Rise, let us go from this place."

The illustration of the vine may have been given before they actually left the upper room or Jesus may have seen a grape vine as they walked. At any rate, Jesus began to tell the disciples about his relationship to the Father by comparing it to a grape vine. He likened himself to a vine and the Father to the

vinedresser or gardener.

The disciples understood that for a vine to produce the most fruit it must be cared for carefully and skillfully. Those branches that for one reason or another will not bear fruit must be pruned away and discarded. Those branches that will bear fruit must be carefully cleansed by detailed pruning. The Father had broken off every useless branch in Jesus, and had cleansed every fruitful branch that it might bear more fruit. We may think of many experiences which Jesus had in mind.

Jesus and the Christian (John 15:3-11)

Carrying the illustration of the vine a step further, Jesus told his disciples that he is the vine and they are the branches. He said they have been pruned (cleansed) by the words he had already given them.

Unless they remain in vital union with him they cannot produce fruit. The implication is that their strength comes from him, just as the nutrients flow through the vine to the branches so they can bear fruit. If this intimate union is broken the fruit will not form or it will wither and fall off.

Having been pruned of useless twigs and broken or injured parts by the skillful gardener and remaining in natural union with the vine, the branch will bear much fruit. Christians are enjoined to remain in him and to let his words remain in them so they may bear fruit. Someone has said that Jesus' words remain in man so long as he meditates on those words and is led to a life that conforms to the words.

Results of the union with Christ

When Christians do remain in Christ several things result. First, they will bear much fruit. What does that mean? It has often been said that the fruit of a Christian is another Christian. Thus, bearing fruit means being a faithful personal witness. Another explanation of fruit bearing is found in Galatians 5:22-23 where Paul wrote, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Bearing fruit is the Christian's way of glorifying God. If all God wanted was to get the Christian to heaven, he would have taken the new Christian to heaven when he was first saved. To glorify God is the main task of the Christian. That is the way the Christian gives evidence of being a disciple

of Jesus.

Jesus had told his disciples in John 14:27, "My peace I give unto you." Jesus told his disciples the illustration of the vine so that they might have the joy he can give to them (John 15:11). This relationship with Jesus is wonderful in every way for the Christian. What could be more wonderful than the peace and the joy it brings!

Christian to Christian (John 15:12)

To remain in Jesus is to obey his commandments. The commandment that he gives here is, "Love one another as I have loved you." This completes the fellowship which Jesus offers and enables. It began with the Father's love for Jesus, continued to Jesus' love for his disciples (vs. 9), and climaxes with the disciples' love for one another. There can be no break in this new community of fellowship if we are to be fruitful and God is to be glorified.

1st, Booneville women quilt for missions

A group of women from the WMU at First Baptist Church, Booneville, contributed \$1,015.00 to the 1981 foreign mission offering. They quilted for individuals who needed tops quilted.

Those quilting were Mrs. J. C. Copeland, Mrs. A. L. Tidwell, Mrs. Buck Moore, Mrs. Willie Bryant, Mrs. O. L. Maxwell, Mrs. Glynn Spain, Mrs. Dudley Horton, Mrs. Elzie Deaton, Mrs. John Curlee, Mrs. Hugh Dickerson, Mrs. Curlee Woods, Mrs. Alvina Johnson, and Mrs. W. S. Rutherford.

They met each week in the Fellowship Hall of the church where they did most of their work. They began quilting in the early fall and continued into December, averaging sometimes two quilts a week. They donated what individuals paid them for quilting to the Lottie Moon Christmas Offering.

"Their contribution was a great help to the church in reaching its Lottie Moon Christmas Offering of \$5,005.50 for 1981," said Mrs. Hugh Dickerson, WMU director.

Revival dates

Corinth (Jasper): Feb. 17-21; LeRoy Craven, evangelist, services at 7 p.m.